

The American Friend

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The New Magi

The Wise Men came to Bethlehem
Their chosen gifts to lay
Before the Child who symbolized
A new and brighter day.

What fairer hope in time like these
That our Wise Men, like them,
Should bring not thorns to Golgotha
But gifts to Bethlehem?

MILDRED JESSUP DOTY.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For Dec. 23—The Message of Christmas to the World

Luke 2:1-14

A UNIVERSAL MESSAGE

The Christmas season brings us once again to the consideration of the story of the nativity. The story comes fresh and new to children and youth. The beauty and drama of the beginning of human life finds its most vivid expression as it has to do with one whom we have come to adore and idealize in the person of Jesus. All the joy and happiness found in the giving and receiving of gifts, and the family reunion around the Christmas tree and the festive meal, have become a part of the most colorful occasion on the Christian calendar.

For those who have advanced in years, one wonders what new thing can be said that will be interesting and helpful. What word can be spoken that will not be drowned out by the noise of the cash register and the voice of revelry. For many a poor parent there is little in the occasion but a mad rush and unpaid bills. Can Christmas be rescued from the mart of commercialism? Have we desecrated the beautiful and the holy by our insatiable desire for things and a good time? It is not that things are bad, they are really an essential good. It is only when they take first place in our interest and desires that our spirits are stifled and impoverished.

The only way that Christmas can be restored to its original significance is for the spirit of God to become incarnate in our hearts. It would seem to me that the Christmas message for the world is found in the knowledge that the spirit of God which was incarnate in Jesus, can be incarnate in all his children.

We take nothing from the diety of Jesus Christ when we seek the fulfillment of his prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

I shall leave it to the pseudo theologians to cavil over the question of the difference between the sonship of Jesus and the sonship of any other of God's children who sincerely strive to do his

will. My point is that it is the possibility of the abiding presence of God in the human heart which constitutes a universal Christmas message. "That was the true Light, which lighteth every man that cometh into the world."

It is almost like mockery to chant the angels' message of "Peace on earth, good will to men" in the light of the history of the so-called Christian nations over the period of the past thirty years. Well may we ask the question, "What has been wrong with our Christian message that the church could give its sanction to wars of aggression, to methods of warfare that are less humane than anything the world has ever known?" When any religious group exalts a historical character to the place where giving mental asset to what he was, and what he said and did, constitutes a test of membership, they have omitted the one thing which gives reality to the Christmas message: namely, Christ within, the hope of glory.

Questions:

Why were the shepherds chosen to receive the announcement of the birth of Jesus?

Does God come to the poor and humble more often than to the privileged? What about the wise men?

If Jesus was conceived of the Holy Spirit, why did Luke trace his genealogy through Joseph?

What was gained by our Saviour coming as a little child?

P. M. T.

For December 30—World Fellowship of Christians

Acts 10:23B-29, 34-43

THE FAMILY OF GOD

This concluding lesson of the quarter comes as a natural sequence to all that has gone before in applied Christianity. If we can say that God has a purpose for society, it must be that the kingdoms of this world would become the kingdom of our Lord. This hope evidently was voiced by Jesus when he said, "They shall come from the East, and West, the North and the South and sit down with me and my father." If in the beginning God made of one blood, all nations to dwell on the earth and his purpose is one fold and one shepherd and the desire for world brotherhood has been

strong in the saints of all ages, it would seem that we are justified in concluding that world community is the legitimate goal of all our endeavors.

The laws or nature of the universe always work in a given direction—that is, they always move toward the consummation of a given purpose. Man, being a part of that universe, is different in that he has the will to conform or rebel. Nevertheless the law continues to operate. If man voluntarily cooperates, he achieves a marked integration within himself and with all other beings. If he rebels the whole universe fights against him, beating him down, and relentlessly turning the strain of society into the proper channel. The haughty, proud, arrogant, and violent seek to achieve community by domination but their means defiles their purposes, while in contrast the meek are blessed and shall inherit the earth.

Walter Van Kirk, in his new book, *A Christian Global Strategy*, points out some of the serious hinderances in the church, which must be radically altered if the Christian church is to make a vital contribution to world community. He says, "If Christians seriously intend to establish upon the earth the kingdom of God, they will have to be less solicitous of their own ecclesiastical comforts and more sensitive to the spiritual needs of the world of nations.

"No amount of high pressure salesmanship by ecclesiastical financial promoters, no amount of pious resolving by religious assemblies can win the non-Christian elements in our society to an acceptance of the Christian philosophy of the world community."

So long as the church supports nationalism and racism, it nullifies its serious attempts to achieve world fellowship. Whether or not he was clear in his thinking as to method, Wendell Willkie was right in his emphasis upon "One World." Pride and self-seeking erect barriers which set nation against nation and race against race. Imperialism and race discrimination are doomed. They are now in the death throes. If the church fails to renounce its unholy alliance with these enemies of world brotherhood, she is also doomed.

Questions:

Was the idea of being a chosen people helpful to the Jews?

Did God teach the Jews that other people were as dogs, hence unclean?

What was the attitude of Jesus toward the Gentiles?

Some Friends Meetings exclude the people of color from their occasions, yet these same Meetings help support the African missions. Can you explain?

P. M. T.

THE AMERICAN FRIEND

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Christmas Must Be Sung!

IT is consistent with human habits that days once kept as "holy days" become "holidays." The calendar is full of special days and seasons. Most of them were introduced by the church. They had a special meaning in ritual and worship. This is particularly true of Christmas, for it was the "Mass of Christ." If we were to be true to the tradition, we should, in our own way, hold Mass or worship on December the twenty-fifth.

Most people will not so observe this greatest date in history. For many persons it will be a day of indulgence—a time when discipline is thrown to the winds and men take their fling in moral relaxation. It is hard to realize that for millions of people, it will be a day of drinking. The taverns of America will do their greatest business in the Christmas season. At that time more money will be won and lost at gambling tables than on most other days of the year. Christmas will by no means be a holy day for the majority of men.

THE DAY IN CONTRASTS

For millions more there will be only starvation and freezing. They will be entirely involved in keeping the fragile threads of life from breaking. Christmas will be neither a holy day nor a holiday. It will be just *another* day—nearer to death or nearer to life. The picture of these unhappy multitudes lies in stark contrast to the over-indulged millions in America.

Many others will observe Christmas with a spirit of worship and of fellowship that is appropriate to the day. They may not see the full meaning of Christmas, but they will strive to make it a day of sharing—something better than a day of gifts only. In the comfort of their homes they will go about the work of the day as though it were a ritual. Their table boards will be spread, not as a banquet, but like an altar for sacrifice. Around it they will eat and drink in the spirit of communion. It will be a holy day—the "Mass" of Christ, a day of sacrament.

One reason for such thoughtfulness is the desperate need of our fellow men who are in want of the simplest food and clothing. Our food should be bitter-sweet as we think of the joyous meaning of

Christmas and the forsaken, dying, children of God on earth. Our fires will be warm, but we should sense chill winds as we think of ill-clad children in America, Europe and Asia.

If it were not for such days as Christmas, men might become entirely hopeless in the midst of earth's great problems. Christmas is a spring of joy, a promise of relief, a faith in the birth of that which is beautiful and good and a song of redemption. But with all of the good intentions and with all of the thoughtfulness, we bring to the day, it will be difficult to practice Christmas in the full measure of its meaning.

DO WE REALLY WANT CHRISTMAS?

Christmas requires the spirit of brotherhood of us and it is doubtful whether we really *want* brotherhood. We should like to have the benefits which brotherhood in our world would produce. We want the peace, the security and the general well-being which it would bring, but we probably do not really want brotherhood itself. But we shall have peace and security only in the measure that brotherliness is created among us. We must want it not for its results, but for *itself*. We must want men of different color and economic levels for our brothers or we cannot have brotherhood, peace, or security. In a sense we should not pray for peace on Christmas, or on any other day, so much as for a brotherliness by which peace can come.

We shall need to remember also that before brotherliness among men can be securely founded, we must find the fatherliness of God. Brotherhood is based upon his fatherhood. On that Christmas day in Bethlehem, God did something for men. The divine broke through into our human life and became incarnate in the loveliness and sweetness of babyhood. Unto us a child was born through whom redemption for our sin-bound lives could come. That first angel song dared the cruel days in which it was sung, for people were often cruel then as now and they often starved there as they do in Europe. Yet the song came. It came because it was true. It could not be held back. It will burst forth again and again in the most unpromising times.

The great truths of life must be sung if they

are to be accepted and made a part of our lives. Truths must come like music and poetry to us if they stir the latent powers in our souls. We shall not do much about making Christmas real on earth if we only talk about it. We shall not become effective until we sing it.

Break forth then, O skies again. Find echo in our hearts, stir the latent chords within us to a new vibrance. O come all ye faithful and join in song. Sing with meaning. Sing with thoughtfulness the words your lips will use. Sing until the evil, the hunger, and the fears of earth give way and a new day begins to echo, "Peace on earth, goodwill to men."

Friends and Military Sanctions

NOW and then one can see in print the shifting of thought among Friends regarding peace and war, and the problems connected with them. We are slowly awaking from our colonialism and cloister Quakerism to see that we have to live in the world as it is, quite as certainly as to live for some better and distant civilization. The permanent question is how one may do both—how he may live with his ideal and at the same time be effective in the complex relations of men and nations.

Recently we caught the following sentence from an official statement of an influential Friends Peace and Service Committee, "We should establish an International Police Force whose business is to prevent violence and insist on the use of the Courts or other agencies of peaceful settlement." The statement then goes on to call for relief from armaments as the next move.

It is never fair to lift any sentence out of its context, but in any context it is relatively new for Friends to write officially, "We should establish an International Police Force . . ." We are not challenging this statement. We can not rightly discuss it without printing the entire statement and without more space for treatment. We raise only this suggestion that when Friends call for or oppose police force they shall recognize the implications of their words.

Perhaps we have dodged the issues that have been pressing against our testimony for some time. To say that there "should be" an international police force may be the same as to say that it is an inevitable step and an advance beyond the military forces of separate nations—beyond international anarchy.

With that view we are in accord. But the question may also be raised as to whether Friends are ready to implement with their own lives the apparent requirement for the internationalizing of police power. Whether it can be successfully exercised by international control, we doubt seriously, but that is another question. This raises yet another problem, "Just what is the peace testimony of Friends today?" We should like a forum on the subject. Discussion of that question will be forthcoming in THE AMERICAN FRIEND.

On Becoming Eighteen

IT is becoming a great responsibility to be a boy eighteen years old. If he is sensitive to life he cannot come to his eighteenth birthday without feeling the decisions which he must make and sensing that his elders and his nation are asking him to carry the burdens which they have created and handed to him. Particularly will this be true if peace time military conscription becomes law. It will not allow our growing boys to mature, to become "of age" in the normal fashion to which all young people are entitled before facing a decision such as is contemplated.

Men, fifty years old, are sitting in swivel chairs writing into possible law many of the determining features which will be forced upon boys before they are of age. One might call this a "necessity" during war and yet condemn it for peace time. Boys eighteen must begin to carry our burdens. We ask them to be the bulwark of the particular adult world we have made. Their opportunity to create a different world will be limited. Of course many of them will not object to the regimentation of mind, body, and spirit which is involved. For such it is less harmful. Nor will it mean a complete spoiling of life for those who are forced into it. But every boy has a right to grow up before facing such demands. If only men of forty or fifty years who plan were the ones to execute their own schemes there would be less haste and more justice.

Boy of eighteen, they will ask you to carry that responsibility. They will not let you vote, but they will do the planning and tell you to follow through or else . . . It is a great responsibility to become eighteen.

E. T. E.

Dear Friends, In the Stillness and Silence of the Power of the Almighty dwell, which never varies, alters nor changes . . . which keepeth over all this, to the Kingdom of Christ, that is Everlasting, in which there is no Changing . . . So, in that live, that doth not Change, the Unchangeable Life, the Unchangeable Mind, the Unchangeable Spirit, and Wisdom, and the Unchangeable Worship and Church, of which Christ is the Unchangeable Head, who remains the same, yesterday, today and forever; in that ye will feel the Blessing and Presence of the Lord God of Life amongst you, as ye all abide in the unchangeable Kingdom Dominion, Power and Life who are Heirs of it according to your Measures, who have received the Light, and received the Life and Grace, and the Power of a Kingdom and of a World that have no end . . . So, wait all in it . . . and let nothing that is of the World, alter you, but keep ye in that, which keepeth you in the everlasting Kingdom of God.

GEORGE FOX.

The 3d of the 3d month, 1661.

Claim Everything

(A Sermon Given at the Sessions of the Five Years Meeting)

Rufus M. Jones

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, for you are Christ's and Christ is God's."

Corinthians 3:21-23

IT would be difficult to match this passage in grandeur of sweep or in the inclusiveness of its claim of what belongs to the person who is in Christ.

I wish we could think of it not as words in a Book written nineteen hundred years ago, but words fresh and new, said by the living Spirit of Christ for this hour and for this Meeting. The ancient words must come to life this morning and thrill us again as they must have thrilled that group in Corinth who heard them for the first time. If what is said here is a fact, it is a tremendous fact.

"All things are yours." This great triumphant assertion of St. Paul began originally in an effort to bring together the several parts of the church in Corinth. Each tiny fragment was losing its joy and power by missing all that the other fragments might have contributed, if only they had discovered that they could join their spiritual forces in a higher unity in which all cooperated to the enlarged power of each. That higher unity is expressed in the great words: "You are Christ's Body"—the new Body here on earth in which He lives and through which He expresses Himself. What an amazing thing it would be if we had a church which literally and truly were Christ's Body! The Church exists so that Christ may continue to be vitally operative in the world. I said once, in friendly conversation with a distinguished Roman Catholic canon: "I should like to know what you would say if you met a person who plainly possessed grace in his life and yet had never used what your church calls *the means of grace*"—the Sacraments. Without a moment's hesitation he said, "I should say that that person belonged to the invisible Church, and that that is even more important than belonging to the visible Church." What this broad spiritually-minded Roman Catholic meant by the invisible Church is what I mean by the higher universal Church of the living Christ, the life-imparting Spirit of Christ, that is above and inclusive of all, that is true and pure and beautiful and lovely and genuinely real in the now divided denominations or sects of Christendom. It is the living God our souls want—not some substitute for Him. We must say "Thou" and not "it."

During the first World War a Roman Catholic chaplain went out under fire to minister to a boy who lay dying in No Man's Land. "Padre," the boy said, "I do not belong to your church." "No," said the chaplain, as he knelt by the dying boy, "but you belong to my God and I have come to bring you comfort."

THE EXPANSIVENESS OF RELIGIOUS LIFE

A short time ago, in this World War, a ship was torpedoed and was sinking rapidly when it was discovered that there were not life belts enough to go round. The chaplains of the different communions at once took off their life-belts and gave them to the men, and with their arms around each other they went to their death together—all in that dread moment members of the same Church! Perhaps some day we shall discover, as St. Paul had discovered, that religious life is an expansive, an inclusive affair. Of two alternatives, instead of choosing either-or, you take both. When you get back to the springs and sources they are close together, though the rivers which issue from them may, like the Rhone and the Rhine and the Danube, be separated by a continent. When you get back to the headwaters you have all the rivers that spring from it, and when you get back to the central reality of life, you get all the partial truths that spring from it. In the spiritual sphere truth is inclusive; it transcends all its interpreters. They are apt to be temporal and partial.

In the *Tales of the Arabian Nights* one of the heroes had a magic tent of silk which could be folded up and held in the hollow of the hand, and it could be spread out to cover an imperial army. The over-topping truth of our Christian faith is like that tent. The humblest believer can squeeze it down to fit his inmost need and it can expand like the sky and cover all Christ's flock of followers. We need to come back to St. Paul's inventory and stock-taking, and lose our partial littleness and exclusiveness in the breadth of the holy universal Church of the living God. All of a sudden, in this stock-taking of St. Paul, there comes an unexpected "*Unearned increment*." St. Paul's primary purpose was to take his readers beyond the partial view of a single interpreter, to show the danger of sectarian fences. If he had been an ordinary man he would have stopped there, but he throws in an extraordinary "unearned increment." The canvas stretches out and takes in the world and life and death and things present and things to come—a curious list of assets. We can claim

everything for the complete Christian life.

It has usually been supposed that you cannot be a true Christian and at the same time love and possess the world. They are generally considered exclusive alternatives. But it is possible to view the world from a level above it and make it minister to all the higher issues of life. An ancient prophet declared that it is possible to have holiness unto the Lord on the bells of the horses, and the common pots and pans shall be as sacred as the bowls before the altar. One can possess and enjoy the world without owning it, to have and to hold.

SPIRITUAL CONQUEST OF THE WORLD

I think perhaps our greatest single task now is to bring this huge world, with its atomic energies now within our grasp, under the dominion of Christ. We cannot go on halting between two opinions, either of reverting to a stark barbarism of destruction or a world organized and controlled by moral and spiritual insight. We must make our decision and enter our vote for the conquest of the world by the Spirit. The highest moment in man's history will be the moment when we can say *the world is ours for we have won it for Christ*. This will be the date of the new creation of man.

There is an immortal story of a man who turned his back on life because he was tied to the multitude of things he owned. The moment the Kingdom of God comes in a person's soul the world becomes his because now he can enjoy and appreciate it.

Science has been thought to be anti-thetic to religion. Just the opposite is the case. Every truth which science discovers and verifies ought to enlarge the scope and range of life. How much larger our Father's house is than men used to think. There are more stories to it than we supposed, and we are more sure than ever that the visible part has come out of an invisible world which is ours.

And *life* is ours. This means much more than existence. Life is not measured by length. It is measured by interests, by sympathies, by width and height and depth. Not long ago a social worker knocked on the door of a house in the slums. A woman opened the door a crack and said: "You needn't come in here. Me and my husband, we don't take no interest in nothin'." That isn't life. A man given to exaggeration was describing a factory he had seen "It was," he said, five thousand feet long two hundred feet high." His wife

stepped on his foot under the table and he added—"and four inches wide." Some lives have little width. Life involves the subsoil wealth, the aims and aspirations of the soul. Religion is life to the full, fresh initiation into life.

"ALL THINGS ARE OURS"

And death is ours. St. Paul, strangely enough, puts death among our assets. It comes at last, when Christ opens the door—not as defeat, but as gain and liberation. It is divinely right to put death among the assets of the soul. Without this beneficent provision we should go on endlessly growing old. The days would grow to years, and years would add themselves and make the centuries, and we should go on accumulating habits, getting more fixed and set, blocking the new generation with its fresh ways and new ideas—a dead weight against experiment, change and advance. Yes, death is a necessity for freshness of life, for creative living and for progress. I was walking along a great highway one day, filled with grief over the loss of my only son, when suddenly I saw a little child come out of a great gate which swung to and fastened behind her. She wanted to go to her home behind the gate but it wouldn't open. She pounded in vain with her little fist. She rattled the gate. Then she wailed as though her heart would break. The cry brought the mother. She caught the child in her arms and kissed away the tears. "Didn't you know I would come? It is all right now." Yes, there is love behind our closed gate, too,

"Death is but a covered way
That leadeth into light,
Wherein no blinded child
Can stray beyond the Father's
sight."

Things present and things to come are ours. We can spoil life by being near-sighted (myopia) and we can spoil it by being far-sighted (presbyopia). Some persons are weak in futurity and some fail to see the significance of now. Most of us hated grammar in our youth with its dull tenses—present, future, perfect, pluperfect—was, has been, will be, and now. Well, all these tenses are ours. "Now is the accepted time." The fine art of living is the cult of the present moment. If this hour is sordid, how or why do you expect eternity to be a blaze of glory? If God is not love now He never will be. But the cult of the present may easily spoil our lives, if we have none of the glory of going on. It was St. Augustine who said: "I saw God and I sought Him; I had Him and I wanted Him." If your religion is true, it makes your present moment sublime. If it is an abounding religion, it glorifies the future with sunset splendor, for things present and things to come are ours.

Findings of the Commission on Worship and Evangelism

From the Five Years Meeting Sessions as reported by the chairman, James A. Coney.

The Society of Friends has the reputation of having a distinctive message, yet our words today are weak and impotent, because of the obvious lack of vitality in our worship, and because of our failure to produce the amazing fruits of the Christian life. We can give the message only as we are the message—only as it has become a vital experience in our own lives. We must face honestly the painful fact that most of us are not now living epistles of the message we would proclaim.

During the sessions of the Five Years Meeting, the Commission on Worship and Evangelism experienced in its daily group worship and study some intimations of the upsurging of the life of the Spirit. This has moved us to deep concern for the needs of the world and to a realization that these needs can be met only as Christ moves and controls lives; as He gives light and power so that He can be made real to others. In this spirit our own lives are not only dedicated to Christ but also become the sacred channels of His all-inclusive love.

Every human life is sacred, and no one is content so long as one of God's children has not found this power which saves from sin and transforms life, so that it is lived as becomes the children of God. Worship is love and adoration so complete that every act of life is consecrated to Him whom we love. This is the real beginning of any method of evangelism.

In worshipping together in Meeting, the separate soul fires join and warm and become consuming. New fires kindle and lives are changed for all time. As God gives differing gifts to men, so the meeting for worship is the place of spontaneous expression through testimony, sermons, visual aids, music, and silence so vibrant with divine Spirit that love and truth are crystallized.

It is not possible to go from such Meetings and live on a secular level. The love of God reaches out through us to speak to that of himself in all his creation and children. We then touch all other lives. In our friendship, in business contacts, in the family, and in public relations, the kingdom of God begins to be realized. Each individual becomes a minister of Christ, an evangel in spirit, word, and deed.

Often semi-private worship, where a few are gathered together, brings heights of worship experience that the larger Meeting fails to produce. This nucleus can become such a power within the regular worship service that it will respond and ultimately change.

For children, young people, and new members, definite Christian education is needed to develop a sense of responsibility and background. We should recognize all the time that an educational program is not a substitute but only an aid in awakening everyone in the Meeting to his opportunities and responsibilities as publishers of Truth—Truth with a capital T,—in contrast to "truth," as I see it.

"And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body in Christ."

AMERICAN QUAKER REPORTS ON RELIEF WORK IN FRANCE

Church relief efforts should concentrate on bringing aid to the "unpopular causes," Howard Wriggins, head of American Quaker relief work in France, said here. Wriggins, after Quaker work in Portugal, North Africa, Jugoslavia and Italy, recently replaced Margaret Frawley, who returned to the United States. Besides the twenty workers of the American Friends Service Committee who are under his direction, Quaker relief in France has forty British and two hundred and fifty French workers.

Wriggins said that stories of starving children touch all persons, regardless of their Christian convictions, but he would like to have less obvious needs laid on the consciences of churchmen. He referred especially to the problem of prisoners of war and political prisoners in France, many of whom suffer from lack of food. Wriggins said his organization had been trying to create concern in French official circles for the plight of these people and had brought them some food, clothing, and medicine.

Some of the political prisoners have been imprisoned up to a year without trial, since the French have disposed of their most certain and most famous collaborationist cases first, he said. The Quaker official said improvement of the condition of this group is a Government responsibility, not a task for private agencies, but that the Quakers are nevertheless doing what they can. They send parcels to political prisoners who do not get them from their families. Follow-up work to assist their families on the outside is sometimes also necessary.

RELIGIOUS NEWS SERVICE

It is the fault of all of us, till we have duly practised our minds, to be unreal in our sentiments and crude in our judgments, and to be carried off by fancies instead of being at the trouble of acquiring sound knowledge.

CARDINAL NEWMAN.

Young Friends in Our World

By Clarence E. Pickett

Address made on Saturday evening for the Young Friends, by the Executive Secretary of the American Friends Service Committee.

IT was one hundred and twenty years ago when the first great Yearly Meeting House of Friends was erected in Richmond. The painting illustrating the way Friends looked at that time and which now hangs at Earlham College is well worth looking at. It recalls the day of Quaker non-fraternization. By peculiarities of architecture, clothing, and speech, and by purging ourselves of impurity by disowning for marrying out, we were trying to protect the precious heritage we had and to assure a God-directed life. Many values came from that staunch effort; some towering personalities emerged, but there is also tragic wreckage left to us from that period.

A few years ago I had occasion to read the minutes of the Monthly Meeting in Richmond during that period. One of the principal items of business was disowning young people for sexual misconduct. What was true here was found in other parts of Quakerism. The Service Committee has recently built a new community near Uniontown, Pennsylvania. By pure chance it is located in exactly the same spot where a hundred years ago there was a flourishing Quarterly Meeting of two thousand members. Reading the minutes of ten years of the life of the Meetings that comprised this Quarterly Meeting reveals one hundred twenty-one disownments of young people, all for these same ethical and spiritual breakdowns in character. It is understandable that when the great evangelical revival movement, brought to this country by Whitfield, swept across the continent, parents who wore collarless coats and picturesque bonnets but who felt the tragedy of the moral and spiritual breakdown that they saw in their children, should try to meet their situation by abolishing non-fraternization and seeking help through the fresh channels of vitality that came in the revival meeting. This happened all across the central part of the United States.

This movement also brought to the Society of Friends a rich increment of life and vitality. It increased our membership. It altered our practices. If we should try to discuss the merits and demerits of that contribution, we should differ here tonight, and I do not wish to enter into that discussion. I feel confident, however, that we would

all confess that now once again we face a time when we need to rethink the way in which we allow the Spirit of God to speak through our Society and through our lives if we are to channel the currents of life that flow strongly today so that they help to build the Kingdom of God.

What are some of the characteristics of the intellectual and spiritual planet on which we live? Certainly, as Americans, one of the new phases of life for us is that we are a rich country now profoundly feared because we are powerful. Moral and spiritual decay on a national basis is inevitable unless we learn ways of sharing what we have in acceptable ways with other parts of the world.

Power and wealth are not the only characteristics of our time. There is abroad among us a new sense of the essential wickedness of most poverty and unemployment. There are large and effective planning agencies in which some of the ablest and busiest men in industry, agriculture, and labor throw their best energies and thoughts as to ways in which we may eliminate, not only from America but also from the world, poverty and unemployment. The plans and programs are impressive in their thoroughness and documentation. The dedication of men who work on them is inspiring. They generate a climate of hope. They are based upon modern technical skill which only the best professional men can give.

SOCIAL PROGRESS NOT ENOUGH

But I find myself turning back again a hundred years to the time when Horace Mann said that if only we could have in this country universal free public education, crime could be eliminated. And then I see that in 1944 it would take the budgets of all of our public schools and all of our churches and all of our private charities plus \$500,000,000 to match the cost of crime in America in 1944. When Hudson Maxim invented the repeating rifle, he said, "Now I have eliminated war. This instrument is so destructive that men will not dare to fight." Even though we glimpse the end of poverty, I am afraid that the knowledge of people who will starve to death in 1945 may set a new high.

We have been deeply concerned about the establishing of a new sense of political responsibility and that is good, but I have seen in European countries a sense of political responsibility more intense than one ever envisaged as pos-

sible in this country, and yet Europe is escaping anarchy only by a hair's breadth. We live at the point where there have been born these great conceptions of a new possible relationship among men. But also, as never before, we see how the breakdown of character, of conviction, and of religious motivation thwarts, destroys, and misappropriates these gifts that are so abundantly bestowed upon us. It is our spirits that need purification; our motives that must be touched and transformed by the power of God.

The psalmist asks, "What is man?" Well, if you melt him down to his elements it comes to about this: enough iron to make a ten-penny nail, enough lime to sterilize a chicken coop, enough sulphur to make about 22 matches, 4 or 5 other chemicals relatively inexpensive. The total could be purchased at pre-war price for thirty-nine cents—mix with water and you have the Temple of the Holy Ghost. It is that breathing into our lives, the Spirit of the living God, and that alone, which can take these blessings of material and skill and turn them into the stuff of the Kingdom.

There are perhaps some suggestions that might be made of patterns of conduct which would help. I am taking for granted as beyond debate the essential contribution which must be made through the home, the church, and the school, but there is some evidence that other agencies have been helpful in our time in turning skills into the most productive channels. Many of you have known of the artists' community built by a widow of Alexander McDowall, a music composer. Here, sprinkled over a series of New Hampshire hills are little isolated cottages offered freely to people who are composing music, painting pictures or writing books. For the summer months they go off for the day to these cottages and no one is allowed to see them throughout the day. Lunch is carried to them at noon but they go on expressing their creative spirit uninterrupted. Then at night they are all under obligation to assemble together and to build a joyous association symbolic of the kinship of all of the arts. It is interesting that year after year from this group has come a high proportion of the great music and literature and painting that has been produced in this country.

THE BREATH OF THE SPIRIT

This seems to me to suggest that we need to provide more opportunity es-

pecially for our skilled and professional young men and young women not only to develop their skills but also to see those skills in fellowship with each other and in relation to their dedication to the needs of men and to the Kingdom of God. If we could have a bond of fellowship between the young Friends who are to become doctors or

farmers or teachers or homemakers, etc., each thinking of perfecting his professional accomplishments by living in companionship and fellowship with others of like religious motivation and ideals; if we could bind that fellowship together by close ties even though they may find their service in other parts of the world; if, in other words, to be a

part of this Quaker movement, of which Rufus Jones so helpfully spoke, meant uniting in the dedication of our life with all of the gifts to a common effort to bring in the Kingdom, as we understand it, we might to some degree breathe into these material achievements so characteristic of our times the creative and regenerating power of God.

The Teaching of Jesus

The Worth of Human Personality

By Elbert Russell

The final address of a series given at the Five Years Meeting Sessions.

A NOTEWORTHY fact is the neglect of Jesus' teaching in the discussion of present-day problems. In public discussions of business and of political problems, as well as in those of college "bull sessions" or labor union meetings, one never or rarely ever hears anyone say, "Let us see what Jesus teaches about this." Man may cite Plato, or Thomas Jefferson, or even Machiavelli—but not Jesus.

The third element of Jesus' teaching affirms the supreme worth of human beings. He asks, "What doth it profit a man if he gain the whole world and lose his own soul?" The word translated "soul" in the King James version and "life" in the Revised, really means self. Jesus asks, "What would a man give in exchange for himself?" He asserted the value of even the least important among men. "It were better," he said, "for a man to have a great mill stone hanged about his neck and be thrown in the depths of the sea, than to cause one of these little ones to stumble." It is not the will of God that one of these little ones should perish. Jesus emphasized this lesson in the parables of The Lost Sheep, The Lost Coin, and The Lost Son. In the parable of The King's Judgment, final destiny is shown to depend on care for "the least of these my brethren."

BROTHERHOOD AND THE PROPHETS

Now brotherhood is the means of preserving and enhancing the individual life. No one can be saved alone or live alone. The reason for Jesus' emphasis on brotherhood is that it is the essential condition of the abundant life which he came to give to men. That is why he laid such great stress upon love and made it the test of Christian discipleship.

In three passages, Jesus asserts that brotherhood is the fulfillment of the law and the prophets. At the beginning of the main part of the Sermon on the Mount, Jesus affirms that he came not to destroy the law and the prophets, but

rather to fulfil them. The golden rule which comes at the end of the main body of the Sermon is declared to be the law and the prophets. In the second passage Jesus, in response to the question, "What is the first commandment in the law?" replied, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy strength. And then he added a second which is like unto it, Thou shalt love thy neighbor as thyself." The third passage is the parable of The Rich Man and Lazarus, which in the common interpretation is trimmed down as much as the parables of The Prodigal Son and The Good Samaritan.

Most readers neglect the conclusion of all these parables in which the teaching is found. You recall that the rich man asked Abraham if Lazarus might be sent back to warn the five brothers lest they too should come to the place of torment. Abraham answered, "They have Moses and the prophets, let them hear them." When the rich man asserted that they would believe if one rose from the dead, Abraham answered, "If they hear not Moses and the prophets neither would they believe if one rose from the dead." Now it is a striking fact that neither in the law nor the prophets is there any teaching about the fate of the wicked after death. It is only mentioned lightly in the Book of Daniel and even there nothing is said about the fires of hell. Daniel only said, "And many of them that sleep in the dust of the earth shall wake, some to everlasting life and some to shame and everlasting contempt." Besides, Daniel was not among the prophets in the Hebrew Bible.

THE REAL MEANING OF THE LAW

What Jesus was trying to teach is that the law says that one should love his neighbor as himself; and one of the prophets quoted elsewhere by him said that God desires goodness and not sacrifice. What brought the rich man to torment was his selfish mode of life which led him to neglect Lazarus lying helpless at his gate, and the only way in which the five brothers could escape the same fate

would be for them to love their neighbors as themselves. The fear of punishment might lead them to modify their way of life in order to escape torment, but it would not make them love their neighbors as themselves.

It is clear then that to Jesus the essence of the Old Testament is its high estimate of the worth of human beings and its teaching of the need of brotherhood to promote their welfare. Anything different from that in the Old Testament belongs to a dispensation made obsolete by Jesus' ideals. Recognition of this will prevent people from using the authority of the Old Testament to justify the paganism of modern life; to justify things which stunt, degrade, damage, or destroy human beings, such as slavery, capital punishment, war, or the exploitation of labor and foreigners; or the upholding of selfish nationalism or racial exclusiveness. If we use the Old Testament as Jesus indicated—only as it teaches the worth of all men and our obligation to treat all as brothers—we shall escape this danger.

BROTHERHOOD—MEANS TO HIGHER LIFE

Jesus dwells upon brotherly love, because brotherhood is the means to a higher and more complete life. Individualism is not the first fact in life. We are born members of a family and the gifts of life come with the enlargement of brotherly cooperation. If we enlarge our social group, within which we pass as brothers, we enlarge the possibility of the individual life. We owe our physical life and health to unselfish care on the part of our family and the society in which we live. If we had been put off on Robinson Crusoe's island by ourselves, without even a man Friday, we should not have had a chance to live at all. At least half of us who are here today, are indebted for that fact to the unselfish spirit of Christian society. I once heard one of our missionaries from Kenya Colony say that the death rate of babies in the first year among the natives was ninety per cent, whereas within the missionary compound, where they had the

benefit of Christian medical science and sanitation, the death rate was only fifty per cent. All over the world the length of life has increased wherever Christian medical missionaries, Christian medical science, and Christian sanitation have come.

The enlargement of our intellectual life is likewise due to the spirit and practice of sharing through the family, the play ground, and school. Individuals have the leisure, the books, and the instruction to enter into the intellectual inheritance of our civilization because it is freely provided by public and private philanthropies. In order to secure for us an open Bible and freedom of conscience and worship, others have suffered and labored and we have entered into their labors. The highest possible development of human life will come to all men when all love each other and cooperate as brothers, practicing the mutual sharing and mutual help that are the practical fruits of brotherhood.

THE BROTHERHOOD OF THE KINGDOM

In the teaching of Jesus, brotherhood is a matter of spiritual life and is not limited or conditioned by external things. In the first place, Christian brotherhood is not limited to family, race, or nation. Jesus always put the claims of the kingdom of heaven above mere blood relationship. He insisted that unless we are ready to forsake father and mother, or brother or sister for the sake of the kingdom of heaven, we cannot enter into its universal blessing. On one occasion when Jesus was told that his mother and brothers were outside calling for him he said, "Who is my mother or my brother? Whosoever shall do the will of God, the same is my brother and mother and sister." In the second place, Jesus asserts that brotherhood is not a matter of physical descent. The Jews attached great importance to their racial inheritance. They were confident that they would share the blessings of the kingdom of heaven because they were Abraham's seed. But Jesus asserted that to belong to the Jewish race or any other race of itself gave no qualification for the kingdom of brotherhood. "What is born of the flesh," he said, "is flesh." It is only that which is born of the Spirit that qualifies for the kingdom of God.

It is a striking evidence of the manner in which we read the teachings of Jesus with theologically colored glasses that we ignore the way Jesus disregarded questions of race and nation in discussing fitness for the kingdom of heaven. The preachers of my generation rightly laid great stress on the necessity of regeneration or a spiritual rebirth. They have rarely noticed that in the text most quoted on that subject, Jesus was denying the value of physical or racial descent. "Unless a man be born of water and the spirit, he cannot enter the king-

dom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." To belong to a given race, whether Jewish or Aryan or African, gives only physical characteristics. It does not guarantee any kind of character. It is only by a spiritual rebirth that men acquire the kind of character that qualifies them for the kingdom of God.

THE CHARACTER OF A SON OF GOD

To note another blind spot—in all my experience, I have never heard a sermon on the text quoted above, that referred to Jesus' own definition of the kind of character resulting from the spiritual rebirth. Men have emphasized the necessity of regeneration and the process by which it is attained, but of the kind of person one becomes when through the Spirit of God he is born again, I have never heard. Now Jesus said that if one were truly a son of Abraham, he would do the works of Abraham, and he said that some of the Jews were sons of the devil. In the same way, Jesus would say that the proof of our having been born of the Spirit of God is that we act as sons of God. On certain occasions, Jesus described more particularly those who are spiritually sons of God. Once he said, "Blessed are the peacemakers for they shall be called sons of God." And again he said, "Love your enemies, that ye may be sons of your father who is in heaven." And in a third place, without using the phrase sons of God, he said, "By this shall all men know that ye are my disciples, if ye have love one for another."

This brings us to the question of outreach and range of Christian brotherhood. Jesus did not invent the social forms within which some special form of brotherhood or neighborliness is practiced. He knew that people are good to those who are good to them; that even Gentiles and publicans salute their brethren; that kindness extends beyond blood kinship to those who are akin in spirit. He did not invent patriotism; it is a good pagan word.

The distinctive thing about Jesus' teaching is that he extended the obligation and privileges of brotherhood to all men. In the passage in which he sums up the current Jewish ideal, "Thou shalt love thy neighbor and hate thine enemy," neighbor means a fellow-countryman—a fellow Jew—and enemy means a foreigner. Jesus extends the blessedness of brotherhood to all men, even those called enemies. To do this is to reflect and express the attitude of God, since he makes no discrimination in his providence between those whom we call good and those whom we consider evil. He makes his sun to rise on the just and the unjust and sends his rain on the evil and the good alike. In order that we may show the character of his sons, we must be as universal and impartial in our love

as he; in this way we can be perfect as he is perfect.

The universal inclusiveness of Christian brotherhood is shown in what is generally acknowledged to be Jesus' second greatest parable—The Good Samaritan. Like the parables of The Prodigal Son and The Rich Man and Lazarus, this parable has suffered trimming down by most Bible readers until its primary meaning has been obscured. In common usage, The Good Samaritan has become an example of the spasmodic charity that occasionally gives a hand-out to a tramp at the back door, or helps an unfortunate widow, while its real lesson is lost. The occasion of the parable was the inquiry of a young lawyer, "What shall I do to inherit eternal life?" Jesus asked him what the law taught and got him, doubtless by questioning, to sum it up in Jesus' favorite commandments, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Then he, wishing to justify himself for excluding somebody from the scope of neighborly love, asked, "And who is my neighbor?" It was in answer to this question that Jesus told the parable.

A WORLD NEIGHBORHOOD

The parable is told with consummate artistry. Notice with what care Jesus gets together on the Jericho road, a group of people who have nothing in common but their common humanity. There are none of the common social ties between them. They do not belong to the same race or live in the same town or country; neither a common religion nor business interest binds them together; "Jews have no dealings with Samaritans." They are not sufficiently related to each other to have any correlated action among them. Notice how Jesus emphasizes this fact: "A certain man went down from Jerusalem to Jericho and fell among thieves." They did not know that he was Herod's paymaster going down to pay off the women in the king's quarries at Jericho and so waylaid him to steal the payroll. They were simply waiting for travelers and he happened along.

"And by chance a certain priest went that way." He had not heard that there were men left dying on the Jericho road and so went to administer the last rites of religion. He had finished his two weeks turn in the temple and was on his way down to the springs of Jericho to rest and take the water cure. "And in like manner," that is, by chance, "a Levite also came to the place." He had not been sent from headquarters of the National Red Cross in Jerusalem to administer first aid to victims of the robbers on the Jericho road; he was just on his way to let a contract for wood from the Jordan thickets for the altar fires of the temple. "But a certain Samaritan as he journeyed came where he was."

"The group was as heterogeneous, un-

related, and unorganized as the passengers on a transatlantic liner, or the crowd on a subway car at the rush hour—thrown together by the accidents of travel. If the Samaritan proved neighbor to the wounded Jew, it was because he would have felt the same obligation to any human being whom his life touched anywhere on earth. Jesus' answer to the lawyer's question, "What shall I do to inherit eternal life?" was, "Treat as a neighbor (Jesus says brother when he is not quoting the Old Testament), any and every human being whose life you touch."

In a world where men are actuated by such a code of conduct, there is no place for war, race discrimination, class exploitation or national selfishness or ex-

clusiveness. Such a religious ethic is the only hope of a world such as ours in which the contacts of man to man have been extended by scientific discovery and mechanical invention beyond all frontiers. All men come within the reach of eye, ear, and voice. Our reach has been so extended that through business organizations, Church, State and the printed page, we can affect the welfare and destiny of men across all the conventional limits of geography, nation, or race; and Jesus insists that the only salvation for us and the world in which we live is to touch all these lives with the healing, helping, and blessing hand of a brother. If thou wouldst enter into life, if thou wouldst inherit eternal life, love all men as thyself.

Yuletide in a Neighboring Land

CHRISTMAS IN MEXICO

By Douglas L. Parker

"LA Navidad" is celebrated in many and varied ways by our neighbors just south of the Rio Grande. Were one to spend Christmas in Mexico at a Protestant mission station, there would be familiar scenes—with certain interesting variations. The church and Sunday School would present our accustomed "entertainment," with recitations, carols to the tunes we know so well, and perhaps a cantata with the manger scene and the angels. But the windows would be open to the warm breezes, palm trees could be seen outside in the bright moonlight, the recitations and carols would be heard in lilting Spanish. Instead of "Silent Night, Holy Night" would come the soft words, "Noche de Paz, Noche de Amor." The features of Joseph and Mary, the angels and the shepherds would, many of them, be bronzed and even oriental enough to make the resemblance to those of the Holy Land almost startling.

An orange tree, with the bright yellow fruit still on it, might serve as the Christmas tree—or possibly a round, dark ebony, instead of our evergreen tree. If this celebration were at the Friends church in Ciudad, Victoria, a young pine tree might have been brought down from one of the near-by mountain canyons. An orange might be given each child as a treat when the program closed, followed by an additional gift of candy and simple toys the next day. On Christmas, the ladies of the church might follow a custom long established among many of the "evangelicos," that of taking a special dinner to the inmates of the local prison.

In northern Mexico, even many outside of Protestant circles give presents at Christmas time and tell the children they have been brought by Santa Claus.

Images of St. Nick and decorated Christmas trees will be seen in many store windows. Mexicans from the south often reproach their "frontier" fellow countrymen, charging them with having become "agringado," too much given over to gringo customs.

Farther south, especially in the larger cities, many still hold to the old Spanish custom of giving on January 6—the "Day of the Kings." The children leave their shoes in the window and the "three kings or wise men" leave gifts in them as they pass by. Some lucky children have parents who celebrate both occasions with gifts. In south and central Mexico one may also still see in the smaller and more isolated towns, and occasionally in the cities—if one is invited by a close friend—the most beautiful of the old Mexican Christmas customs, the "Posadas." For the most part this ceremony has become modernized into little more than a Christmas season dance and in the north has almost disappeared.

A UNIQUE OBSERVANCE

Where still observed in its old form, the family and guests form a procession headed by children bearing images of Joseph and Mary. Proceeding with lighted candles along the darkened corridors and balconies of the patio, the procession finally stops at the closed door of a certain room and the petition for lodging is sung to a tune usually taken from the liturgy of the church. From inside the room the "inn keeper" sings, to the same melody, his refusal, and a long musical dialogue follows until finally he is persuaded and the petitioners are allowed to enter.

In this room a gay Christmas party follows, starting off invariably with the

breaking of the "pinata"—another typical Mexican custom. This is now perhaps the most characteristic and widely-observed custom even in the north, among all classes, and by Protestants as well—especially for children's parties. A large, clay jar is gaily decorated with colored paper. All sorts of fantastic designs are used, some even representing animals or human figures. This is filled with candy, peanuts, and simple toys and is hung from the ceiling by a rope drawn over a beam or through a pulley so that the jar may be raised and lowered. One of the party is chosen by lot, blindfolded, given a light club about a yard long, turned round and round, and then allowed to hit the pinata—if he can locate it. Meanwhile someone keeps pulling the jar up and down to add to the blindman's confusion. If he fails in three attempts, another becomes "it" and is given a chance to try his hand at the game. This keeps up until a lucky blow finally breaks the jar—the candy, peanuts, and toys spill out over the floor—and there is a wild scramble until each has gathered up his share.

Christmas is the special "tamale" season. It is the custom to prepare the finest of tamales, which takes all day if done right, and then to send them around to the homes of one's friends on Christmas Eve, "la Noche Buena" or "the Good Night." These are not the heavy imitations soaked in tomato-colored grease which we buy here packed in Chicago or Indianapolis, disappointing frauds to one who has enjoyed the real Mexican tamales of light, white, flaky, corn dough steamed in corn husks and each containing a thin filling of chicken or choice pork mixed with finely flavored, but not very hot, chiles, spices, nuts, and raisins. Often the tamales will be made of sweetened corn dough, colored pink, white, and green, with nothing in the center but a large nut kernel or piece of candied citron.

CHRISTMAS IN THE VILLAGES

There are other Christmas customs too numerous to describe, such as that of the begging by children from house to house, pleading "Mi aguinaldo por favor,"—my Christmas gift, please. There is one institution associated with the Christmas season, however, that must be mentioned—the "pastorelas" of the Indians and humble folk of the villages. These are ceremonies concerned with the putting to sleep of the Christ child before Christmas, and afterwards with his awakening. This again is something one may see only upon invitation. A whole village block or neighborhood will join in presenting the pageant in fulfillment of religious vows. It is a typical medieval mystery play, adapted to the ancient Mexican scene and, with all its curious incongruities, is considered by the sponsors to be a genuine religious

ceremony. Beginning after dark at one of the patios, in the open air, the ceremony proceeds until the early hours of the next morning, the performers stopping occasionally for coffee and refreshments.

There are shepherds with gorgeously tinsel-crooks; hideously masked devils with fireworks spitting from their horns as they come rushing at the shepherds out of the darkness; a little boy and girl with baskets of cookies and candy which are laid on a gaily decorated altar for the Christ child; Indians in ancient costume; and a comical, old hermit with long, white beard who clowns during the performance. Long dialogues are intoned, and the shepherds sing innumerable verses in two-part harmony. All during December these songs of the shepherds are heard at night in the distance as the various casts rehearse. One who has spent any winter season in the smaller towns of Mexico can never think of Christmas in that romantic land without the haunting ethereal music of the "pastorelas" ringing again and again in his ears—music one might imagine such as only the shepherds must have heard on Judea's starlit plains that night of the nativity long ago.

Anyone interested in securing information for programs on Christmas in other mission fields, write to the American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana.

GERMAN PRISONERS IN FRANCE

Recently I made my first visit to a near-by camp of German war prisoners, taking with me a young Frenchman, an attender at our Friends Meeting here who recently returned from a prison camp in Austria and who has had a deep concern to visit German prisoners. We went in the evening, because we knew that the men would have returned from their work and we might have a chance to talk. The American officer sent for the German officer in charge and we were given a tour of the camp. He spoke warmly about Friends' work in Germany after the last war and was quite helpful in answering my questions.

In a play being given there were two general themes, homesickness and camp life. Every other word, almost, was *Heimat*, and everyone sat with a grave face and a wishing look. It was a strange experience for my French friend who had suffered so much and for me who have suffered so little to be with German prisoners in a camp in the middle of the ruins of Le Havre, singing together, and trying to understand each other.

You can see, perhaps, why I often feel that we are all mad to let the world exist the way it does—a French prison-

er visiting German prisoners in Le Havre and comparing with them his life in Austrian camps, British and Americans working to alleviate some of the suffering caused by bombers from their own countries—there are too many incongruities. The only sanity left is that which comes from meeting each other face to face, from the smiles of children who have eaten and are clothed, and from the confidence which comes out of silence and friendship. Some day we may all be worthy of each other.

—HARVEY BUCHANAN,
Secours Quakers, Le Havre, France.

MESSAGE FROM GERMAN FRIENDS

Addressed to all German Friends and made known outside Germany by request of Hans Albrecht, and read at the Five Years Meeting sessions.

DEAR FRIENDS:

After these six terrible years, during which the hearts of men have trembled before the resounding steps of those who stalk the earth with fire and sword, we can once again turn our thoughts to constructive tasks. It is not that we have not always visualized these tasks, but our hands were tied and often even our hearts were frozen by the sense of infinite common guilt, the blotting out of which by equally common effort has become our task today. And yet it has been our task for all these years, every day and every hour, "to watch in humility, patiently and quietly under storm and weather, the holy fires of mankind burning on the foundations of eternal love." Have we always borne, before others, the torch of this spirit? Let us remember thankfully and with deep sympathy those of our Friends whom fate has made visible bearers of this torch and whom it has burdened with great suffering. At the same time let us remember those whom the fate of war has taken from us.

Alfons Paquet left behind the vision of the countenance of the nations turned towards God; a countenance distorted by suffering, reflecting the horrors of these years, but also the first dawning glow of hope for a better future. O that the nations would begin now to see the tears in God's eyes and to open their hearts to them! O that we may be open to them ourselves and that it may be given to us, in the humility of true calling, to open the hearts of others to them. Only thus can the wounds be healed. Only thus can efforts for reconstruction be infused with the right spirit.

We know that Friends all over the world work towards this end, and we are certain that God's light shineth in all men. To help its gleams to spread is the common task of the world-wide Society of Friends. And we can build in this on

the deep reaching experience we have had during all these years, namely that in our Society and for it there has been no "friend and foe," but only the consciousness of being children of one Father, and that time and again we stand before His face in the silence of our worship together with all men. Here we find the roots of our strength, and well-springs of living water can stream from us if our hearts are opened to the prayer: "Thy Kingdom come." So let us go on in the knowledge of the word from the psalm: "If thou, Lord, shouldst mark iniquities, Oh Lord, who shall stand? But there is forgiveness with thee."

All of us long for the day when we are no longer prevented from shaking hands, and can unite again for a Yearly Meeting in Pymont. May this day be not far off! Certainly, there will be much to be done amongst ourselves after this long separation, so full of shattering experiences; but we have the joyful assurance that our Yearly Meeting has survived these days unconfused and unshaken. And may we soon be united with our Friends from other countries in the work of peace and reconciliation, to relieve both spiritual and material needs, and to create a better future.

For all these tasks the peace of God which passeth all our understanding may strengthen us through our Lord Jesus Christ.

On Behalf of the German Yearly Meeting of the Religious Society of Friends,

HANS ALBRECHT, Clerk.

EYEWITNESS ACCOUNT OF HIROSHIMA BOMBING

A Catholic priest's eyewitness account of the atomic bombing of Hiroshima was related by Massey Stanley, Australian war correspondent.

The priest, Father William Kleinsorge, was reading in the attic of the rectory at Hiroshima when a strange blue flash seared the sky, and the buildings outside began to dance crazily. Father Kleinsorge rushed downstairs and out to the sidewalk. As far as the eye could see, the rectory was the only building that remained standing. Except for scratches, he himself seemed uninjured, but three other priests were bleeding profusely. Together they dug people from the ruins and helped the wounded. "We saw less than two hundred living," Father Kleinsorge said. "All were fearfully burned, their faces one large blister. A thousand Japanese engineers and trainees were killed outright in their barracks."

Father Kleinsorge showed no ill effects from his experience until a month later, when he collapsed. Taken to the Catholic hospital at Tokyo, he was reported as making favorable progress and doctors are convinced he will recover.

RELIGIOUS NEWS SERVICE.

Growing Points in the Society of Friends

By Leonard S. Kenworthy

SELF-EXAMINATION is a commendable practice for individuals and groups, but continual concentration on weaknesses can be disastrous to both. Indulgence in such introspection is to be deplored as leading to discouragement, despair, and eventually disaster.

For the last several months the Society of Friends has been carrying on a critical self-examination. It has revealed obvious weaknesses and some apparent faults. As an antidote to such revelations it may be wise to examine some of the strengths and growing points in the Society of Friends. To enumerate them is gratifying, healthy, and imperative if we are to move forward into a new day with great expectations.

Across this continent, and in other parts of Quakerdom, there is a feeling of spiritual insufficiency, of spiritual shallowness, and a determination to seek the eternal sources of power. Articles have been written, retreats and conference held, and much individual soul-searching has gone on in an effort to quicken the spiritual life of Friends. Such a sense of inadequacy, coupled with a desire to be active and effective in the period just ahead, is our greatest strength today. These are basic attitudes for growth.

UNIFYING FORCES

Friends now are also striving for and achieving a new sense of unity among themselves. Theological fences are still existent, but the barbed wire has been removed from many of them and in some places they have been torn down. The year 1945 saw the amalgamation of all Friends in New England and a move towards further unity between the two Philadelphia Yearly Meetings. The year 1944 saw the first joint sessions of the three Canadian Yearly Meetings. For several years now there have been joint organizations of Young Friends in the Baltimore, Philadelphia and New York areas, and the American Young Friends Fellowship is a new unifying force across the United States. Two Quarterly Meetings, one in New York and the other in New Jersey, are now united, as are a score of individual Meetings. Several others hold meetings jointly at least part of the year. A few independent Meetings have seen their way clear to joining long established Yearly Meetings, in some cases joining two groups in their desire to be affiliated with different groups. Civilian Public Service has served in many ways to foster

a spirit of spiritual fellowship between men from various bodies of Friends. Here, too, is progress.

With startling rapidity, new Meetings have developed in almost every section of the country. The Fellowship Council reports seventy-five to one hundred such groups, to which should be added several new churches, due largely to the evangelical fervor and foresight of Oregon Friends moving into frontier territory. The Wider Quaker Fellowship now claims 3266 members, many of whom will eventually become full-fledged Quakers, and many more of whom will spread the spirit of Quakerism in their own denominational groups. The fact that a large proportion of these people are very young, augurs well for the future of the Society.

A widely traveled Friend recently referred to race as the "fastest growing concern among Friends." After dozing almost to sleep on this testimony for many years, we are suddenly awakening to our responsibilities. Swarthmore has recently opened its doors to Negroes, Westtown has done the same. In Baltimore an interracial Meeting, with its own Friends House, has just been formed. CPS men have been very actively concerned and many Meetings are alert on this issue. The establishment by the Service Committee of a traveling Negro lectureship in Friends schools and colleges, and the appointment of full-time secretaries on race relations in the New York and Philadelphia Yearly Meetings are signs of real stirring on this subject, as are the activities on behalf of Americans of Japanese ancestry.

A similar interest has developed in fostering rural life among Friends. The most tangible expression of this concern is the formation of the Rural Life Association and the efforts to encourage young Friends from CPS and the armed forces to settle in Quaker communities after the war. Again, progress has been slight, but we are moving in what seems to be the right direction.

The formation in recent months of the Friends Committee on National Legislation marks a return to a basic belief that Friends can and should work in and through governments. Just how potent this organization can be as an expression of Friendly concern, no one can predict, but its efforts to date have been very significant.

An astounding amount of Quaker literature, most of it outstanding, has

appeared in recent years from the pens and typewriters of such persons as Kenneth Boulding, William Comfort, Howard Brinton, Rufus Jones, Thomas Kelly, Douglas Steere, Elton Trueblood and Janet Whitney. Almost all of it will help fortify our own faith and stimulate our spiritual growth, while much of it will be helpful in interpretation and evangelization among friends of the Friends. Pendle Hill pamphlets and the *Hymnal for Friends* have likewise filled a real need and the revival of *The Penn Weekly* as a Friendly paper and the appearance of the volumes on *Quaker Meditations* have been distinct contributions of Five Years Meeting Friends.

A WIDER OUTREACH

Meanwhile Friends have begun to develop a keen sense of world friendship, particularly with foreign groups of Quakers. That this has been achieved in a period of world turmoil is particularly encouraging. The Epistles are indicative of the fact that friendships know no barriers and that we are among those things which are eternal. Plans are under way for reunions of Friends as soon as possible, and it is to be expected that we shall draw closer together as the years pass along.

Several Quaker schools and colleges have taken on a new lease of life, realizing that there must be something distinctive about them if they are to perform their real mission today. In California a group of Friends have started the Pacific-Ackworth School, and in Iowa two "branches" of Friends have sponsored the re-opening of Scattergood School. At least two Quaker colleges have re-examined their responsibility to rural constituents and have begun to develop a program to serve rural as well as urban groups. Most of them are struggling with ways and means of strengthening the spiritual life among students. These are important signs of the times.

Finally, there is the renaissance of the Young Friends movement and the conviction among many young Friends that there is a new day coming in which Friends can and must speak convincingly to a distraught world. There is new life in evidence everywhere, and much of it is being cultivated in summer camps, in Junior Yearly Meetings, in Young Friends' seminars, and in local fellowships. An awakened interest in the basic testimonies of Friends is noticeable.

Yes, there is much to make us discouraged with the state of the Society, but there is much to make us proud of the Society to which we belong, much to make us want to put our shoulders to the wheel, much to make us believe that Quakerism will speak and act in more vigorous, dynamic, prophetic ways in the years just ahead.

TRUTH WELL DEFENDED

Followers of Christ have found that one need only state the Truth clearly and forcefully, and after that the Truth needs no defense. The Truth is hidden in each person. It needs to be awakened and encouraged. Once awakened, the Truth will fend for itself.

The Truth appears to be a spirit of love, a vibrant sense of nearness to a great and good power, which is God. One who possesses this spirit, as many do from time to time, is able to see what is right and satisfying to do in any circumstance. What is right and satisfying is not necessarily pleasant. Jesus approached the cross without pleasure, but certainly with a very deep satisfaction and sense of rightness.

From the Truth or Light comes, therefore, insights which lead to social reform. We are used to doing what the majority of people around us do. To break with convention is a serious matter, because the wisdom of the race is crystallized in convention. But also the blindness and avarice of our race has solidified into custom. When a religious form has become meaningless so that it does not lead people to the living God; when an economic arrangement denies the free and voluntary vocation of each human spirit as slavery and conscription do; when a system consistently avoids the honest settlement of conflict, as war does . . . then it is right to break with the form, custom, system in question. To make such a break without the prompting of Light or Truth from God is fruitless. To do so because of experience of God is fruitful.

To state Truth clearly and forcefully, one must live it so completely that others can no longer doubt that such a Truth, such a spirit of love and right is the greatest force available to people. Just as war proves to most people, both vanquished and victor, that brutality pays, just so saintliness proves to both persecutors and friends of saints that goodness, pure as gold and sweet as love, is practical and satisfying. We have a tendency to plead for imperfection, and to resist perfectionists, like Jesus and the saints, who declared not only that we are made to give up everything gladly in pursuit of perfect love, but also that when we seek that perfect love before all else, all the other desirable things will be added unto us. We have a tendency, also, to give ourselves to something great, and it behooves us to give ourselves to no less than Truth and its source, the loving God.

When we are "out of the Truth," the unknown terrifies us, and we prefer to cling to the known customs and systems, than to face we know not what. When we are "in the Truth," the unknown is as full of security as the present, because we "know that our Redeemer

liveth" there, as well as here. Great Christians have found it natural to give up all comforts, necessities, even life itself, when required to by circumstances, because they had long before relaxed the determination to cling to those familiar things, and had given allegiance to Truth, to Righteousness, to faithful companionship with God, come what might.

The way to experience of God consists in thoughtfulness and prayer in every day decisions about the right thing to say or do, the right time and place to go, the satisfying and right attitudes and feelings to develop. When voluntarily undertaken, this discipline leads one to a sense of indescribable freedom and strength, which is divine, as well as to a sense of loving servitude and inadequacy in the service. All of which is magnificently expressed in the knowledge which followers of Christ have, that the Truth is well defended before men by the daily uncoerced, unfailing practice of it in one's thoughts and feelings and actions.

FRANCIS D. HOLE

JOHN WOOLMAN

Written for a class, reading selections from John Woolman's Journal for a course in American Literature at Earlham College.

Rufus Jones referred twice during the Five Years Meeting to "the Quaker saint, John Woolman." Such a superlative statement would be justified in very few instances. If, however, according to Quaker standards, any person can be so titled, certainly John Woolman should be placed in that class along with George Fox and Elizabeth Fry. His writing is sincere and straightforward — a testimony to a great spirit. The fact that it was not written for publication makes the *Journal* even more impressive.

John Woolman is the embodiment of Quaker ideals, but he represents more than one sect in his outlook. He is also a tangible proof of what *Christianity* as a whole can be.

The humility and devotion inherent in his character are evidenced by many incidents and general impressions which he relates. In a very firm but unassuming way he wrote the wills for several different men, always refusing to include any clause encouraging or insuring the enslavement of human beings. In his quiet, persuasive manner he was able to convince some persons of the justice and worth of his point of view. One of the factors I particularly admired in his writing was the complete lack of dogmatism. I had the feeling throughout that he was merely unfolding before us a path of life which had been of deep significance and value to him and which he was convinced would bring beauty and grace to the lives of others. There was

no note of compulsion in his manner of expression nor assumption of authority in his attitude.

Although he was an excellent and naturally prosperous business man, John Woolman felt that he must limit himself in his material accomplishments so that they would not retard his spiritual development. He had an innate sensitiveness in relation to the suffering of his fellow men. His everyday life was dedicated to the alleviation of that suffering wherever possible. His thinking and ideals went beyond political democracy. He made *Spiritual* democracy, a much more difficult thing to obtain, his goal.

Throughout these selections from his *Journal*, the idea is constantly stressed that true religion is a conviction or a plane which the soul attains, creating in the individual an enlightened peace and serenity that transcend the everyday material occurrences of life. Once this level has been reached the things that *happen* are of little or no importance. If our spiritual development has been what it should have been, we shall have the power to deal adequately with these situations. There is, however, always the pervading spirit of humility. All of these things depend upon God and our relationship to Him. This point has been expressed before and since John Woolman wrote his *Journal*, but to me never so strikingly or convincingly as it is here. I felt that this idea was the basis and heart of the selections given here. But it would have been of relative unimportance if it had been mere theory. It was presented as a way of life, the validity of which had been tested and proved. John Woolman was the living example of his writings.

ELISABETH WOODWARD.

SELECTIVE SERVICE DEMOBILIZATION OF C.O.'S.

Speedup in demobilization of conscientious objectors was forecast here following the announcement of Selective Service that C.O.'s who have been in public service camps for four years or more, regardless of age, will be discharged soon. The agency reported that all objectors aged thirty-eight or older who were assigned to work of national importance have been released, and that those with two or more years of service who are thirty-five years old or older currently are being processed for release.

A Selective Service spokesman, who refused to let his name be used, said C. O.'s are going to be mustered out "as fast as Congress lets us."

Religious News Service

It is in men as in soils where sometimes there is a vein of gold which the owner knows not of.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

"THE BEST HOLIDAY OF THE AGES"

*To every thing there is a season, and
a time to every purpose under the hea-
ven.—Ecclesiastes 3:1.*

Let us ease up a little on the worry
and cost of Christmas, and keep the best
holiday of the ages in the old spirit of
unostentatious charity and the exercise
of mirth and good will that refreshes
and does not weary.

CHARLES DUDLEY WARNER.

And then, while pity pleads her best,
He snatches forth his cherished hoard,
And gives it to her like a lord!

"Here, freeze to that; I'm flush, yer see,
And then you needs it more 'an me!"
With that he turns and walks away,
So fast the girl can nothing say,
So fast he does not hear the prayer
That sanctifies the winter air.
But he who blessed the widow's mite
Looked down and smiled upon the sight.

VANDYKE BROWN.

* * * *

And angels, answering overhead,
Sang, "Peace on earth, goodwill to
men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas, He seems so slow to come!

JAMES RUSSELL LOWELL.

No sound: the mother, kneeling, lays
Her cheek against the little face.
Oh human love! Oh heavenly grace!
'Tis yet in silence that she prays!

MARGARET DELAND.

* * * *

I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!

Keep while you need it, brothers mine,
With honest zeal your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born!

JOHN G. WHITTIER.

HOLY, HOLY!

A little wind lay fast asleep
Upon a far-off wooded hill;
There wasn't even one whispering leaf:
The deep woodlands were still.

Far up above the forest trees
Light spilled from out a sickle moon;
Earth's perfect silence soothed my soul
Even as a sacred tune.

The little wind lay fast asleep,
As peaceful as a grey-stoled nun:
This truly was a holy spot
And altar for the sun.

EDNA HAMILTON.

LIGHT

The roads are many that the heart may travel,
Yet each may lead into a sun, or star;
Some choose a path of satin, others, gravel—
There are no signposts telling us how far
The goal may be, and yet the goal is there;
Some radar of the spirit points the way,
Until we come upon it, unaware,
Hurled face to face with the all-luminous day.
Yet on the long hill upward there are others
Who climb beside us, inching their way along;
We strive together, reaching forth as brothers—
The weak sustained a moment by the strong,
Until at last, the dazzling goal in sight,
We take a few quick steps . . . and touch the Light.

MAE WINKLER GOODMAN.

I HOLD A ROSE

Here I hold within my hand
All that the heart can understand
Of beauty: lying tightly curled
A rosebud can comprise the world,
And a lovely bevelled leaf
Can compass all of joy . . . or grief;
While the green thorn-studded stem
Reveals a new Jerusalem!

MAE WINKLER GOODMAN.

FARE OF FIRE

Let God be glorified,
And let Him be enjoyed,
Forever and ever!

Let us proclaim again
To our own weary men
The fiery fare!

BENSON Y. LANDIS.

IMAGES

I see man radiant;;
I view him valiant;
I dream him soaring high—
Free as birds in the sky.
I see him abandon
Earth's creaking wagon,
Seeking passionately
The vision heavenly.

BENSON Y. LANDIS.

LIFE IS FAR MORE THAN THIS

Life is far more than this drab mortal seeming,
Far nobler than this veil of pain and grief;
The truth of life is grander than our dreaming,
'Tis robed about with wonders past belief . . .

Eye hath not seen the fullness of its giving;
Ear hath not heard the music of its spheres;
Yet shall we know this mystery of living,
Unshackled from these chains, these mortal fears . . .

On bended knees entreating and imploring
Is not the way to win one's spirit-wings,
But we must come awake, His light adoring,
Accepting all of good He freely brings . . .

The holy kingdom is not far above us:
'Tis near as breathing, 'tis our very breath,
Through which the Mighty One would live and love us
And tell His wondrous truth: *there is no death* . . .

O let us rise with eyes of understanding,
Aware of Him in whom we live and move,
Happy to do the will of His commanding,
His endless life to share, His world to prove . . .

VINCENT GODFREY BURNS.

We write these words now, many miles distant from the spot at which, year after year, we met on that day, a merry and joyous circle. Many of the hearts that throb so gaily then, have ceased to beat; many of the looks that shone so brightly then, have ceased to glow; and yet the old house, the room, the merry voices and smiling faces, the jest, the laugh, the most minute and trivial circumstance connected with those happy meetings, crowd upon our mind at each recurrence of the season, as if the last assemblage had been but yesterday. Happy, happy Christmas, that can win us back to the delusions of our childish days, that can recall to the old man the pleasures of his youth, and transport the sailor and the traveler, thousands of miles away, back to his own fireside and his quiet home!

CHARLES DICKENS.

* * * *

May the Christmas spirit become the prevailing passion of the human family.

Book Reviews

LABOR AND TOMORROW'S WORLD

BY G. BROMLEY OXNAM

Abingdon-Cokesbury Press, Nashville,
153 pp.; price, \$1.50.

The 1944 Fondren Lectures of Southern Methodist University deal with "the relation of the church to the world of labor." They recognize that tomorrow is to belong to the worker, and that the kind of tomorrow we are to face will be determined by the ideals to which the worker gives his mind and heart." Two chapters interpret the worker's heart and mind. There is hope in the worker's heart which rests upon his faith in a just God.

The three major labor movements—trade unionism, socialism, and communism—are each analyzed in a chapter. The American trade unionist is ready "for cooperation based on the honest recognition of the right to organize, calling for full employment and therefore greater production, eager to carry through the democratic principle from the political to the economic field under leadership trained in the ways of democracy." The Christian socialist insists that the natural resources "are the gift of God...and should be used by his children for his children." Communism stands for the abolition of the exploitation of man by man, and the creation of a classless society.

In the final chapter, a plan of action for the churches is suggested. In the same spirit in which our youth yesterday went out to the far corners of the earth in the service of our Lord and

Savior, we ought to send out each year a group of our finest youth into the work life of the nation to put the Christian ideal into the labor movement. This would be a missionary enterprise of the utmost significance.

GEORGE A. SCHERER.

* * * *

THE DARK NIGHT OF THE SOUL

BY GEORGIA HARKNESS

Abingdon-Cokesbury Press, New York
192 pp. Price, \$1.50

In January 1942, there appeared in *The Christian Century* an article entitled, "If I Make My Bed in Hell," written by Georgia Harkness. Following the publishing of the article more than ten times the usual number of persons wrote the author, feeling that at last they had discovered someone who understood their plight. This book comes as a response to that volume of persons. "It is primarily written for those who have tried earnestly, but unsuccessfully to find a Christian answer to the problem of spiritual darkness."

The first chapter introduces the problem by a reprint of the article above mentioned. Subsequent chapters examine this strange problem, which the author calls "the dark night of the soul," drawing upon the literature of the great seekers for illustrations of inner disturbance and victory. Not the least of these is George Fox. The possible causes, physiological, moral, religious and environmental are canvassed. Finally, the author attempts to point the way out by revealing the superb healing that can come through a consistent walk with the Presence.

This book stands in a class almost by itself in the literature of modern religious therapy, for it addresses itself to cases rarely understood or even recognized, in which spiritual darkness is a life-and-death matter. To these persons it offers direct and practical help. It helps them to see themselves and their problems as they are. It assures them that others have and are facing similar dilemmas, and that the author has a deep and thorough understanding of such problems. It shows them a way out, and gives them hope.

In the words of the author, "It is as the troubled soul enters into a deeper, more revealing, more encompassing sense of God's presence that dawn follows the night. It is when one ceases to demand health, or happiness, or usefulness, or any of his gifts, but asks only for God himself, that the light breaks through and the shadows flee away."

It is the belief of the reviewer that this book by Georgia Harkness will fulfill a unique mission in the great quest for God by troubled souls.

LUCILE ALBERY THOMAS.

Forum

APPRECIATION FOR INTEREST IN RACE PROBLEM

Editor, THE AMERICAN FRIEND:

Friends throughout the country should be grateful to Frank Sinatra for the fine work he is doing in the field of race relations. Here is a young man working in a very effective way for the principles of racial equality and brotherhood for which Friends have always stood, and because of his great popularity with young people, he is in a position to do a very effective job.

Recently, when there were some racial disturbances in New York City's public high schools, he visited the school assemblies with pleas to the students to forget their differences and learn to get along with each other. Now he has followed this up with a most worthwhile and effective movie "short" entitled, "The House I Live In." Because this picture will reach a vast audience seldom reached by the churches, particularly in the large cities, it can do a great deal of good.

When I saw this picture the other day in a large city theater, the audience clapped and cheered it—an unusual demonstration for that type of picture. I wish that every person in the country could see this picture. If Friends who see it would write a note of appreciation to Frank Sinatra, I think it would be a very fine gesture.

R. WILFRED KELSEY.

Tuckahoe, N. Y.

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ELISABETH WOODWARD — Student at Earlham College, Richmond, Indiana.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

FRIENDS IN PRISON

The New York Yearly Meeting Prison Committee compiled a list of Friends now in prison because of their convictions against war and conscription. It was thought that Friends and Friends Meetings would wish to express their concern for those who are bearing the burden of our testimony by sending them Christmas cards. Such greeting cards are the only message permitted aside from the letters of their few authorized correspondents. To men so isolated, these greeting cards carry such significance that they are kept and remembered for years.

Printed cards bearing only the signature and no written message should be mailed first class between December 15 and 31, with the name and address of the sender on the envelope.

The list which follows is as correct as the Committee has been able to make it. Will Friends knowing of omissions or corrections please send them to the New York Yearly Meeting Prison Committee, 221 East Fifteenth Street, New York 3, New York.

FRIENDS IN PRISON AS OF NOV. 1, 1945

Larry Gara, Reading, Pa. (G. C.); United States Penitentiary, Lewisburg, Pa.

John Kellam, Florida Avenue, Washington, D. C.; United States Penitentiary, Lewisburg, Pa.

Bayard Rustin, New York (G. C.); United States Penitentiary, Lewisburg, Pa.

Thomas Woodman, Trenton, New Jersey, (G. C.); United States Penitentiary, Lewisburg, Pa.

Joseph S. Doudna, Barnesville, Ohio, Yearly Meeting; Federal Correctional Institution, Ashland, Kentucky.

William Richards, West Chester, Pa. (G. C.); Federal Correctional Institution, Ashland, Kentucky.

Arnold Satterthwaite, Lansdowne, Pa. (Arch Street); Federal Correctional Institution, Ashland, Kentucky.

Hi Doty, Shawnee MM, McLowd, Oklahoma; Federal Correctional Institution, Milan, Michigan.

Lee Donald Stern, Cleveland, Ohio, Federal Correctional Institution, Milan, Michigan.

John Stokes, Germantown, Pa. (Arch Street); Federal Correctional Institution, Milan, Michigan.

Ellwood F. Cronk, Chappaqua, New York (G. C.); United States Penitentiary, McNeil Island, Steilacoom, Washington.

Howard B. Scott, University Friends Meeting, Seattle, Washington; United States Penitentiary, McNeil Island, Steilacoom, Washington.

Richard Hall, Barnesville, Ohio, Yearly Meeting; Federal Reformatory, Chillicothe, Ohio.

Donald W. Rockwell, New York (G. C.); Federal Correctional Institution, Sandstone, Minnesota.

Men reported to be Friends but membership not verified.

Linwood W. Dodge, Federal Correctional Institution; Milan, Michigan.

Edward Meyerding, Federal Correctional Institution; Danbury, Connecticut.

Theodore C. Shafer, Federal Correctional Institution; Danbury, Connecticut.

"I was in prison, and ye came unto me."—MATTHEW 25:36.

Packages to All Countries

For those desiring to send packages to other countries the following information is given.

Greatest length cannot exceed 3 feet 6 inches. Greatest length and girth combined cannot exceed 6 feet. United States Post Office, Washington 13, D. C. Service to European countries as of October 17, 1945.

PARCEL POST WEIGHT LIMITS AND FREQUENCY PERMITTED

Belgium: 11 lbs. once week; 14c lb.; no insurance.

Denmark: 11 lbs. once week; 14c lb.; no insurance.

Finland: 11 lbs. once week; 14c lb.; no insurance.

Great Britain: Unsolicited gifts—5 lbs. once month; Nothing at all over 5 lbs.

Greece (Including Crete): 11 lbs. once each 2 weeks; 14c lb.; no insurance.

Italy: For all Italy except named provinces, 11 lbs. once week; except province of Fiume, Gorizia, Pola, Trieste and Zara. \$25 Gift package to Trieste, Pola and Gorizia.

Luxembourg: 11 lbs. once week; 14c lb.; no insurance.

Netherlands: 11 lbs. once week; 14c lb.; no insurance.

Norway: 11 lbs. once week; 14c lb.; no insurance.

Poland: 11 lbs. once week; 14c lb.; no insurance.

Portugal: 11 lbs. once week; 14c lb.; no insurance.

Spain: 11 lbs. once week; 14c lb.; no insurance.

Sweden: 11 lbs. once week; 14c lb.; no insurance.

Turkey: 22 lbs. no frequency restriction; 14c lb.

U. S. S. R.: 11 lbs. once week; 14c lb.; no insurance.

These packages must be addressed to an individual; names of Friends in these countries may be secured from the Friends World Committee, 20 S. Twelfth Street, Philadelphia, if desired.

AS OTHERS SEE US

Friends will be interested in the following view of the Five Years Meeting as given in the Friends Intelligencer.

To an Easterner, fairly used to being a part of Friends' gatherings, one of the most interesting parts of the Five Years Meeting is its variety and color. At Richmond, instead of being surrounded by persons of one's own type, all about alike, one never knew what kind of an accent he would hear next, or if the person beside him at lunch would be from Cuba, Maine, Iowa, or Oregon. In one corner might be a group chatting vivaciously in Spanish, another group would be eagerly asking news from Friends in Jamaica, or a Friend from Massachusetts and one from California would be discussing Indian problems with a member of the Wyandotte tribe. The enthusiasm and dedication of Friends from the Five Years Meeting in spreading their message have borne fruit in the richness and variety of their membership in the Yearly Meetings.

Perhaps the most dramatic occurrence in Richmond was greeted with little fanfare or excitement. It was the establishment of a new Yearly Meeting in Kenya Colony, British East Africa. This Yearly Meeting will include about thirteen thousand and five hundred African Friends, in twelve Monthly Meetings. An indication of the life in the group is given by the average weekly attendance at all meetings, classes, and lectures. The figure is fifty-four thousand a week.

There is growing in the Five Years Meeting a sense of being a part of a much larger movement. They, perhaps more than the independent groups or Meetings of the Friends' General Conference, have always been conscious of their place in the historical sweep of Christian life. The messages from German Friends, and the reports from Friends in Mexico, Cuba, Jamaica, and England, made us feel stretched out of our provincialism. In a way this was a frightening thing; Friends do have a Christian message for the world today; we should be experts in finding and carrying out the will of our Father. But at the Five Years Meeting we knew in our hearts that we were not fit to go out to evangelize the world. To take a message to the seeker, the unchurched, the restless, the tired, the hungry, the bitter,

the disillusioned, the violent, we must be the message. We cannot be content with any pale substitute for being born again.

In the sessions of the Meeting, continual attempts were made not to theorize, but to find basic principles and apply them. This was hard to do in a group of five hundred persons or more, but we did honestly face the fact that we as Friends have not lived up to our ideals of Jesus' way of life. "Yet," as stated in the Peace Message prepared by one of the Commissions and adopted by the whole Meeting in a lively and stirring session, "we know there is a power not ourselves which makes for righteousness. In this faith we dedicate ourselves to the continuous and creative process of building a world of peace and ridding the world of war . . . The foundation of any peace must be the love of God in the hearts of men, the regeneration of men through faith in Christ. To quicken obedience to the Christ within, through whose strength we can do all things, even to overcoming evil—to this we are called."

Besides the establishment of the new Yearly Meeting, three major items of business claimed the attention of the Meeting. A strong letter opposing conscription and urging the sending of food to Europe was sent to President Truman, and Friends were reminded that this was merely the beginning of their responsibility. The suggested *Faith and Practice*, which had been issued to Yearly Meetings in its third draft a few weeks before, was not officially adopted at this time, but Yearly Meetings were urged to adopt and start using it if they so desired. A proposal for more frequent sessions, perhaps every three years, instead of five, was approved in theory, but deemed impractical. The Executive Committee was enlarged and several conferences will be planned during the next five-year period.

Much of the preliminary discussion and work was done in Commission groups which met together for an hour and a quarter of worship and discussion before the regular daily sessions. Their topics were "Worship and Evangelism," "Social Order," "Peace," "Christian Nurture," "World Outreach," and "Economics in Financing Friends' Work."

While the sessions of the Five Years Meeting are necessarily unwieldy, and while they give the impression of being undemocratic because so much of the real work must be done by the Business Committee or the executive staff, the whole Meeting visibly progressed in unity and understanding. At first the periods of worship on the basis of silence seemed unsure and even restless. But by the end of the week they were times of depth and dedication. Naturally, all differences, whether basic or superficial, patent or hidden, could hardly be re-

solved or even understood in so short a time. As we grew more accustomed to one another and enjoyed the hospitality so cordially offered to all Friends, whether official delegates or visitors, and as we listened to the different interpretations of the basic ideal of our primary allegiance to God, we did grow more patient with the differences, and more melted together in love and longing to be worthy of the promise, "Ye are my friends, if ye do whatsoever I command you."

ESTHER A. CARTER.

*Fraternal Delegate,
Arch Street Meeting,
Philadelphia.*

For Younger Young Friends

HELPING WIN THE PEACE

Dear Boys and Girls:

This is the first *Newsletter* since the one last Spring. Instead of having a *Newsletter* each month during the summer, we sent you the blue leaflet about goodwill. It had quite a lot of ideas and stories in it and we hope you enjoyed it. We know quite a lot of children did, because they told us so and because so many gifts for children overseas came to the AFSC storeroom during the summer.

Nearly two thousand *Togs in a Towel* were sent in and some of them have already been sent overseas. They are going to Sweden, France, Yugoslavia, and Switzerland. Nearly two thousand children in those countries will be warmer and happier this winter because of your gifts. The *Togs* came from Vacation Church Schools, camps, and Sunday Schools.

Besides the *Togs*, which are outfits of new clothing, many boxes of good used clothes and shoes were sent in during the summer and so far this Fall. Gifts of money came, too, to help buy food and vitamins and to pay for sending things overseas. We send you our thanks for your gifts, and the thanks of the children far away who know now that they have friends who think of them.

But the job is only beginning. There are millions of children who will be hungry and cold and ill this winter in countries where the war has been. All of us must work doubly hard to help them. This *Newsletter* tells about some of these things. Perhaps you can plan to do some of the things as part of your Christmas projects. The December *Newsletter* will have still more stories and suggestions for ways in which you can help.

THINGS YOU AND I CAN DO

Food is most important. Unless you know someone personally overseas, you cannot send food just yet. But you can

give money to help buy vitamins and food. The food has to be shipped a long way and it costs a great deal of money. Quaker workers are able to give some of the very hungriest children milk, bread and jam, and sardines. Your money will help to buy these foods. Perhaps part of your Christmas offering could be used for this. You can tell everyone you know about the children who are hungry and how important it is to help feed them. You can take letters home to your parents about it and even write letters to the President, Mr. Truman, and to Mr. Schwellenbach, the Secretary of Agriculture, and ask them to speed food on its way to Europe.

Some children save seeds, dry them, put them in an envelope and label them and then send them to the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana. These will be packed and sent to Europe, where seeds are very scarce.

R. H. GEVERT,

THE AMERICAN FRIENDS
SERVICE COMMITTEE.

NEED FOR NURTURE IN FRIENDS WAY OF LIFE

Another difficulty we encounter is that of knowing just how to present the Quaker faith. Of our original group, only Marjorie Rodgers and I were members of the Society, and neither of us had grown up in Quaker homes. I have been out of England (and consequently cut off from all direct Quaker contacts) ever since I joined the Society in 1938, so that I have never had any "teaching" of any kind, and have found out what I know from books and from my own experience—and Marjorie was also without any kind of formal teaching, although she had attended a Friends' school in England. I don't think that that's entirely accidental, nor are she and I unique in our experience. I think young Friends are often left to find out for themselves, rather than receiving help and guidance in spiritual matters from older and more experienced Friends. The reticence arises from the desire to allow the individual the maximum of freedom—but I think it is questionable whether the best results are always attained in this way. Of course, I can only speak for these two cases, and individual Meetings have perhaps a real concern for the teaching of their young people. Some kind of experience in the presentation of the Friends' way of life would have been invaluable to us, as, meeting only once a month, we feel that what we say should always have something real to offer the members.

OLIVE JOHNSON.

Buenos Aires.

QUAKERDOM • AT • LARGE

The first unit of the Guilford College campus development program, with a goal of \$350,000, has been over-subscribed and \$33,000 has been allotted to the second unit. Recent large gifts and a bequest of fifty thousand dollars substantially aided the program. The latter gift came from a New York organist who heard the story of a young New York woman graduate who was recorded a Friends' minister. Gifts of musical instruments and a music collection were received as well. The receipt of the Carnegie Art Collection was also announced. For the second year, the North Carolina Council of Churches held its annual meeting at Guilford College this Fall with the interracial attendance which was formally begun last year by vote of the Council.

NEWS OF OUR MEETINGS

As a result of a concern about the great need for food and clothing in war-torn Europe, an announcement was made in the worship service of Wabash, Indiana, Friends Meeting that a collection would be taken on November 18. This amounted to nearly four hundred dollars, and clothing was also collected and sent to the Service Committee.

* * * *

J. Edward and Daisy Ransome who have served in the mission work in Tennessee since 1920 are retiring from that field. For several years he served as pastor of all the Meetings, going from one to the other. He last had charge of Oak Grove and Three Points Meetings and supervision of the farm. On November 1, he will take up pastoral work in Sheridan, Indiana, in Western Yearly Meeting.

* * * *

Young Friends and Ministry and Oversight of Winchester, Indiana, Quarterly Meeting met on Eleventh Month, 17th, at nine o'clock. Friends gathered for the business meeting at ten o'clock. New ministers were introduced and welcomed by the Clerk, William J. Sayers. Francis Brown, pastor of Farmland Meeting; Robert M. Jones, pastor of Muncie Meeting; and Franklin Chant (not new to the Quarterly Meeting, but returned) pastor of Lynn Meeting. Marie Cassell, pastor of Portland, Indiana, Meeting spoke on Christian education.

* * * *

Carthage Friends enjoyed a very pleasant Home Coming Day on Sunday, October 21, when a former pastor from

1903 to 1912, Charles O. Whitely, now of Hominy, Oklahoma, was greeted by many members from Walnut Ridge Quarterly Meeting, and guests from this and other vicinities. Charles Whitely was accompanied by Norman Young of Nebraska Meeting and, with the pastor, DeWitt Foster, as leader, occupied the pulpit both in the morning and in the afternoon. A cooperative dinner was served. Charles Whitely gave interesting reminiscences in the afternoon. An excellent musical program was given by members.

* * * *

Minneapolis Friends held their annual All Friends Day on November 11, with good attendance in spite of bad weather. This custom was begun years ago during the pastorate of Ellison Purdy. Invitations were sent to former members, members who attend infrequently, and friends of the Meeting who have Quaker backgrounds. Walter Wilson, the pastor, prefaced his sermon with a short review of the beginnings of the Quaker church in Minneapolis, mentioning the names of some of those most active in about 1860. The Woman's Missionary Union held their annual family meeting at the meeting-house on November 14. It was preceded by a supper when James Furbay, pastor of Des Moines Meeting, showed pictures he had taken at the Friends' mission stations in Cuba and Jamaica last summer. The offering was used for expenses of the speaker, with the remainder going to these missions.

* * * *

New Providence, Iowa, Friends have just closed two weeks of special meetings conducted by William J. Murphy of Seattle, Washington, which resulted in the strengthening of the meeting. John and Martha Hadley have settled in New Providence and have been acting as pastors until their son, Paul, and family of Argonia, Kansas, arrive to take up pastoral work the first of the year. The Sunday Schools of New Providence and Honey Creek sponsored the collecting and loading of a carload of oats to be sent as dairy feed for the people of Holland. The communities cooperated very willingly in this gift.

To the attentive eye, each moment of the year has its own beauty and in the same field it beholds every hour a picture which was never seen before, and which shall never be seen again.

RALPH WALDO EMERSON.

A UNIQUE OBSERVANCE



PALMER EDGERTON, ELIZABETH GORDON AND OLIN GORDON.

Jonesboro, Indiana, Monthly Meeting observed the last Sunday in September as Home Coming and Rally Day. Many came attired in broad-brimmed hats, long-tailed coats, Quaker bonnets and shawls. Elders and overseers of the Meeting sat on the facing benches and in the gallery, with Charles and Dora Ferree, and Olin and Elizabeth Gordon sitting at the head of the Meeting. Even the children seemed to sense the sacredness of the meeting for worship, which was brought to a close when those at the head of the Meeting shook hands.

Following a basket dinner and time of fellowship, a program was given in the afternoon, the high-light of which was a Quaker wedding, in which Elizabeth and Olin Gordon, attired in Quaker dress, came forward from the group and repeated the marriage vows according to the Discipline of Friends. Following the service, Palmer Edgerton, also attired in Quaker dress, read the marriage certificate and many came forward to sign it as witnesses. Just before the marriage, Ruth Peacock of Fairmount repeated the First Psalm in the sing-song voice of the early Friends.

A time of reminiscence then followed and several visiting Friends, as well as members of the local Meeting, gave their early recollections of Jonesboro Friends Meeting. Musical numbers were provided by Marjorie Coppock and Phyllis Sutphin. The men's sextet and a mixed quartette also participated. The day's program was brought to a successful close through the untiring efforts of Edna Baskett, general chairman, and Delmar Mock, pastor. Over two hundred names were entered on the register for the day.

RURAL PEOPLE AND RELIEF NEEDS ABROAD

Because of the successful experience with the Heifer Project and because the Brethren have had farm people among their workers in Europe, the Rural Life Association has been working with the Brethren Service Committee on relief projects, providing wheat, oats, corn, field and garden seeds. Friends Meetings in Ohio, Indiana, Illinois, and Iowa, have been working on these projects along with their neighbors in other churches. Latest word from Europe indicates a great need for corn for human food in Italy and all along the Mediterranean area. Farm people are urged to form committees to solicit pledges of corn to be delivered within ten days after notice. The committees should arrange with the local grain elevator for shelling and loading, well ahead of the hauling date. Most grain elevators are doing this work free of charge. It is most important that local committees plan now to get the pledges in, then write or wire the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana. Since most corn will need to be dried, the Brethren are working out plans to have it shipped to one place and dried at one time before it is sent abroad. Further details will be gladly furnished by the Rural Life Association.

CAN YOU HELP?

The American Committee for the World Council of Churches, is appealing for back issues of *Christendom*, since 1939, to give to the clergy of Europe who have not been able to read the Quarterly because of the war. This is part of the program of the reconstruction program to restore to the theological seminaries and to individual pastors a sense of world-wide fellowship. Copies may be sent by mail or express prepaid to Herbert C. Lytle, Jr., Assistant Director of the Commission for World Council Service, 297 Fourth Avenue, New York 10, New York.

BIRTHS

DEINES — To Harold G. and Esther Nellis Deines of Wichita, Kansas, a son, Glenn Edwin, on November 17.
KELSEY—To Philip C. and Louise C. Kelsey on October 19, a son, David Bruce. Their address is 1742 North Prospect Street, Milwaukee, Wisconsin.

DEATHS

FOLGER — Naida Johnson Folger on November 17, at Los Angeles, California, aged sixty-four years. She was born near Shirley, Indiana. She was united in marriage with Earl P. Folger and to this union were born three children, who survive her. They are Ruth Folger of Los Angeles, Dalton Folger of Anderson, Indiana, and Robert Folger of Portland, Oregon. Services were held at the Wee Kirk of the Heather, burial being at

Glendale, California. Oral Fish, pastor of Huntington Park Friends Meeting, officiated.
LEWIS—Jane S. Lewis, wife of Walter E. Lewis of Gate, Oklahoma, on November 23. A graduate of Friends University, she was dedicated to the Master's service and under her direction the Home Department of the Gate Friends Bible School was for some years probably the largest in Quakerdom. Besides her husband, she is survived by three sons, Wayne S. and W. Macy of Gate, and Gordon of CPS camp, Ames, Iowa.

WANTED

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WANTED

Office secretary for Columbus, Ohio, office, American Friends Service Committee; shorthand and typing required. Inquire Personnel office, AFSC, 20 S. 12th St., Philadelphia (7), Pa., or John Kavanaugh, 12 North Third Street, Columbus (15), Ohio.

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GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister. Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m. Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA.

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a. m. First-day School at 10:45.

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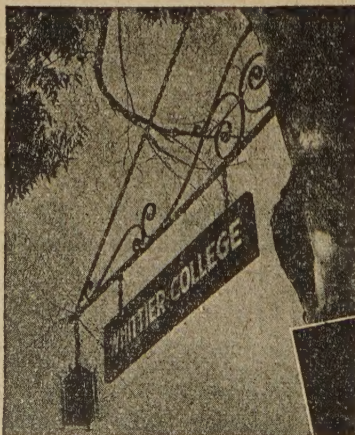
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